THE Key of Knowledge

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OR, A SHORT

ANSWER

To a foolish, slanderous

PAMPHLET,

ENTITULED,

A Gagg for the Quakers.

Which wants the Authors name to it; But he is known chiefly to be *Thomas Smith*, Priest of *Caldecut*, and Keeper of the said *Library* in *Cambridge*: His Folly reproved, his Lyes rejected, and the Truth Vindicated.

By a Friend to them that hate Iniquity, G. W.

The wicked walk on every side, when the vilest men are exalted. Psa. 12. 8

LONDON, Printed by *M. I.* for *Robert Wilson*, at the sign of the *black-spread-Eagle* in *Martins le Grand*, 1660.

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THE

Key of Knowledge

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To the Teachers *and* Scholars *of* Cambridge, *and such as own them.*

THis is to clear the Truth which is owned and witnessed by us the suffering and despised people of the Lord, and to discover to them the slanders and ignorance of *Thomas Smith*, their *Library-Keeper* in *Cambridge*, who hath both abused the Truth, and them who are in it; and shamed those Priests and Schollars that own him, who being a *Teacher* and a *Library-keeper* too, should utter such ignorance and scornfulness, and gross untruths, as he hath done in his *Pamphlet*, called, *A Gagg for the Quakers*; wherein his falshood appears. At first, seeing the *Quakers* can yet manifest his deceit and ignorance; and neither he, nor any that own him, by all their reproaches and slanders, can *Gagg* us from speaking the truth which the Lord hath enabled us to stand up for, in the midst of their rage and reproaches, whereby they seek to render us odious, and to incense Rulers and rude people against us, to the end that they might be stirred up against us, to persecute and murther the innocent for bearing witness to the

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Truth, against the wickedness of this generation, who are (as the Prophet saith) such as walk with slanders; they are Brass and Iron, they are all corrupters, *Jer.* 6. 28. *Were they ashamed when they had done abomination? Nay, they were not at all ashamed, neither could they blush: Therefore shall they fall among them that fall, Jer* 8.12. *and there is none that understandeth; there is none that seeketh after God; their throat is an open Sepulchre; with their tongues they have used deceit; the poyson of Asps is under their lips:* And this I see is plainly fulfilled upon the said *T. Smith*, who sheweth himself to be a Seeds man of the Wicked one, and an Agent of the Devil, in his spreading wicked slanders and lyes against the innocent, and perverting the Words of Truth, as in the Sequel of this is discovered; But such as he hath learned, such he Ministers; and such stuff as abounds in his heart, such hath proceeded from him, which is to his own shame, and the great shame and dishonor of the *University* of *Cambridge*, that such things as he hath uttered, should proceed from a *Library-keeper*, and such a *Schollar* as he pretends to be.

And now whereas the said *T. Smith* chargeth *G. Whitehead* with maintaining *Romish* Doctrines; As,

1. *With affirming that Justification is by inherent Righteousness.*

To which I answer, This is exceeding false; these Words were never so spoken nor affirmed by *G. W.* but that Justification is in the Righteousness of Christ by the Spirit of God, 1 *Cor.* 6. 11. as thereby the creature is justified from sin, or from those things which the Law of *Moses* could not justifie from, *Acts* 13. 39. So that Justification is not in sin, but from sin; nor by any imperfect, or self-righteousness; but in the same that was in Christ, and is revealed in the Saints.

2. *G. W.* is accused for *Romish* Doctrine, *for affirming that a man may perfectly keep the Law without sin.*

I answer, *G. W.* never affirmed that any man of himself could do it; but, That the Saints can do all things through Christ that strengthens them; And as they witnessed, *It is the Love of God that we keep his Commandments, which who love him, do keep: And the remnant of the Seed kept the Command of God,*

And

And this the Scripture doth bear witneſs to, which the Spirit of Antichriſt accuſes for a *Romiſh* Doctrine.

And thirdly, *That G.W. denyes the imputed Righteouſneſs of Chriſt for Juſtification.* Which is a ſlander; for never was that denied by *G.W.* neither in his Words nor Writings, knowing that the righteouſneſs of Chriſt is imputed in the true Faith to them that believe in Chriſt. And many ſuch like ſlanders hath the ſaid *Smith* caſt upon *G.Whitehead*, and here inſtanceth *Clapham* as his Witneſs, who is known to be another envious Prieſt like himſelf, whom the Truth hath confuted: And ſeveral others this *Smith* brings for his Witneſſes to his falſe Relation, touching a Diſpute we had with him at *Cambridge*, wherein his folly and lyes are diſcovered in our Book againſt him, called, *Truth defending the* Quakers; Which when he could not anſwer it, then he names Witneſſes (who are known to be our enemies, and in envy againſt us) as he himſelf is.

The moſt part of Smith's witneſſes are generally eſteemed Drunkards; For two of them Batchellors of T. C. did drink together till they were drunk, one of which died in his drunkenneſs the ſame night they were drunk.

4. And alſo *T. Smith*, thou haſt ſhewn thy ſelf not to be come ſo far as to common Civility, nor Moral Honeſty, in ſo palpably wronging my *Anſwers* to thy *Queries*, as thou haſt done, in perverting my Words, and giving anſwers for mine in thy own terms, and calls it the *ſum* of our *Anſwer*; when in many *Anſwers* thou art ſo far from mentioning the *ſum* of ours, that in ſome thou haſt ſcarce mentioned one word right, but belyed them, as thou haſt done our firſt *Anſwer*, and many others, as any indifferent man may ſee, that compares our Book and thine together.

5. And now having charged me with *Popery*, thou goeſt about to clear thy ſelf from it; As touching your *Sacrament* (ſo called) of Bread and Wine, thou ſayeſt thy Anſwer is, *That if we and our Informer will neither learn our Catechiſm, which ſaith, the Body and Blood of Chriſt is verily and indeed taken; and the Reformed Churches all ſay the ſame in their Confeſſions, as they are cited by Doctor* Taylor, Aubertin, *and* Faucheur; *and ſayeſt, thou acknowledgeſt Chriſts Preſence, but ever denyed the Roman manner, Tranſubſtantiation.*

Theſe inſtances haſt thou brought to prove that the Body and Blood of Chriſt is verily and indeed taken in your *Sacrament*

ment of Bread and Wine, as before thou brought that of *Joh.* 6. 53. to prove it: Thus thou wouldst make all the Reformed Churches *Papists* like thy self, and have us learn thy *Popish* Catechism: What clearer art thou for denying the *Popish* manner or Word, *Transubstantion*, in words, when the thing or matter that the *Papists* own in it, thou pleads for; As, That the Body and Blood of Christ is verily and indeed taken in your Bread and VVine, (or at your receiving it) which thou calleſt a *Sacrament*, and the *Lords Supper*, as the *Papists* do, both thou and the *Papists* being ignorant of the Lords Supper, and of the *Body* and *Blood* of Christ, which is not taken in your bread and wine by carnal people, who are in such things; But by them who receive Christ the living *Bread* which comes down from God; which the outward was but a figure of.

6. And for the word *Sacrament* not being in Scripture, thou sayest, *Nor is there any such word as INCARNATION, or SATISFACTION*: Which is false, for the very word *Satisfaction* is in Scripture. See *Numb.* 35.31,32.

7. And thou sayest that *G. Fox*, and *R. Hubberthorn* in our Book titled, *Truths Defence*, p. 2. and in divers other books, prefer the holy Scripture to the fire. This is *one* of thy wicked lyes, as all that read our books, may see thy impudency herein, and in wronging the most of our answers to thy questions; as,

8. VVhere thou asked, *if we esteem our speaking to be of as great Authority as any Chapters in the Bible?* (Thou sets this for our answer) viz. *Yea, of greater*; When as the words were never so spoken by us?

9. And where thou asked, *If we do not hold it unlawful to expound the holy Scripture?* (thou sets this for part of our answer, *viz.*) *It's lawful for us*: When as these words are not at all in our answer.

10. As also to thy eleven question, thou sets this for our answer, *viz. That we did pray for the pardon of our sins before we were Quakers*; When as there's no such words as *before we were Quakers*, in that our answer to thy query, as is evident: Thou hast dealt wickedly and treacherously by us, as may be seen in our [illegible] titled, *Truth defending, &c.*

Another

11. Another of thy lyes is, *That thou hast observed, That scarce any People in the World complain against Tythes as an Oppression, but such as* Whitehead *and* Fox *that never paid any.* Which is an apparent lye; For thousands that have paid them, do see them to be an oppression; and many complain of it as a grievous oppression, which many denying to uphold for conscience sake to Christ, have deeply suffered by the greedy tyrannizing Priests both in the spoiling of goods, and in prisons, where some have suffered *Martyrdom* by the means of the bloody Priests.

12. Another of thy slanders is, That *James Parnel* defends men and womens lying together naked in the streets, in a Paper of his, which thou saist thou hast. So here we see that the Priests are not satisfied when the innocent is murthered, as *James Parnel* was (who dyed in innocency, by their means, but they must report lyes against the innocent after their decease. And note, that when this Priest *Smith* was demanded to shew me the said Paper of *James Parnel's*, (which he saith he hath) he would not at all consent to shew me any such Paper; Which manifests his falshood in it: And when it was asked if he would own this lying Book, called, *A Gagg for the Quakers*; he neither would own it, nor disown it, though it be known to be his.

13. And as for this *Smith's* pretended Reply to thirty seven queries which I gave forth to the *Schollars* and Priests in *Cambridge*, he hath shewed his ignorance and silly shifts about them, as much as he hath done his dishonesty about my answers to his queries, in wronging them: For being asked, *if any now-a-dayes may expect immediate inspiration to be made Ministers*: His answer was, *Nay*. So here he hath denied the true Ministry; For they do witness the inspiration of the Almighty, which is immediate; And it is that inspiration which giveth the understanding in the things that are spiritual. And again, Being asked if all that belongs to the true Church, may not be Ministers, though they be *Plough-men*, *Herds-men*, *Fishermen*, and the like: The Priest's answer was, *Nay none, unless sent mediately, or immediately, &c.*

14. So

14. So here, he confutes his former answer, for there he did not own any *immediate inspiration* to be made Ministers by; and now, *They may Minister if they be sent immediately.* Thus his confusion appears, who also before hath affirmed, pag. 8. *That now Prophecying is ceased,* When in the true Church they might all prophesie, and in it there were Prophets.

15. But now the priests say, That prophesying is ceased, when as some of them have pleaded for their Ordination by the laying on of hands, from that of 1 *Tim.* 4. 14. Where it is said, *Neglect not the gift that is in thee, which was given thee by Prophesie, with the laying on of the hands of the Company of the Eldership.* And yet these priests say *immediate inspiration* and *Prophesying* is ceased, as this *Priest* hath done, who being asked from whence the *Schollars* had first their several Names, as *Batchellor of Art, Master of Art, Batchellor of Divinity,* and *Doctor of Divinity.*

16. To this *Priest Smith* answers, *By the same reason that some are made Apprentices, and some Journeymen, and some Free-men, and some break.*

Reply. So then it appears that the *Priests* come by their trade of Preaching, as others come to be *Apprentices*, and some *Journey-men*, and some *Free-men*, and some break; and so these men come naturally by earthly Estates, by natural Industry; and so such Teachers as come thus to their Ministry, are no Ministers of the Spirit, nor made by the inspiration of the *Almighty*, but natural men, brought up at *Schools* and *Colledges* to an unrighteous trade, which they have long driven in the Nation, who preach for filthy lucre, and yet many of them are not ashamed to say they are Embassadors of Christ, when they are brought up to their Ministry as men are to trades; Some *Apprentices*, and some *Journey-men*, & some *break*. So that the *Priests* trade, (though it be a great one) its not altogether certain, seeing some break, and more of them are like to break; For their trading hath been at the heigth, and their stoln ware is grown so old, and is so deceitful, that people begin much to be weary of it.

17. And I having asked if Grace and Salvation by Christ be free for all men without exception, and if Christ did not

dye

dye for all men? *Smith* answers, *Yea*: So that in this he hath contradicted many of his Brethren the *Priests*, who will not own that Salvation is free for all men, nor that Christ dyed for all men, but onely for a few; Which is contrary to the Scriptures. And thus the Priests are in confusion among themselves.

18. And to my question, *Whethere there be any more Rules and Foundations of the true Faith, than one, yea or nay? Smith's* answer is, *Nay*: And then saith, *Scripture is the Key of Knowledge, the Law and Testimony, the Rule of Faith, and Word of God.* So here his ignorance of the Scripture appears, and of Christ the Foundation and Word of Faith, and of the Key of Knowledge, which is that which opens the Scriptures, which the *Saints* had before the *Scripture* was written: And the Law is Light, and the Testimony of Jesus the spirit of Prophesie, 1 *Cor.* 3. 11. *Rev.* 19. 10. So we see that *Priest Smith* hath not found the Key of Knowledge in all the *Library*, nor among all his Books, who s thus ignorant of the gift of God, of the Word of Wisdom, which hath discovered his Wisdom to be meerly natural, sensual and devillish; Who also being asked, *What is the soul of man?* He answers, *That which departs out of the body when man dyes*, which is a simple answer.

19. What *T. Smith*, hast thou found no better answer in all thy Library then this? Many *Heathen Philosophers* would have given a more direct answ. than thus: For mans natural breath, & natural sences depart out of his body when he dies, none of which are the soul: And so thou hast shewed much ignorance touching the soul; For after thou hast confessed that the Gospel is preached to the soul, (it being asked thee, *What is the difference between the Soul and Spirit?*) Thy answer is, *One is the Upper, and the other the Lower Soul, viz. Lust, Wrath, &c.*

20. To which I reply, Here's gross ignorance indeed, to tel of an upper and lower Soul, and to call these, *Lust, Wrath*: What is the Soul of Man *Lust*? and his Spirit *Wrath*? And must the Gospel be preacht to *Lust* or *Wrath*? Oh gross darkness! What better art thou for a *Library*, who professest thy self a *Teacher*, and art thus ignorant of the *Soul*, and pretends

to have the cure of souls, and now counteſt the ſoul no better than *Luſt* or *Wrath*, which are againſt the ſoul, and are to be put away. The *Prieſts* and *Scholars* of *Cambridge* may all be aſhamed of thee, for thou haſt both ſhamed them and the *Library*, who cannot diſcern between the *Soul*, and *Luſt* or *Wrath*, which men ought to put away, and to mortifie; But not ſo to put away their *Souls*. I ſee my *queries* to the *Prieſts* & *Scholars* of *Cambridge*, may remain unanſwered for all *Thomas Smith*, who hath ſhifted exceeding poorly about them, as one afraid to ſpeak out; And the few *queries* that he hath ſpoken ſomething to, he hath diſcovered his darkneſs about them, as not underſtanding them, nor the end nor intent of them: And for anſwer to others of them, he bids me ſee Dr, *Hammond's* Notes: And thus he makes miſerable ſhifts.

21. And now this *Smith* to prove his wicked ſlanders; That I railed againſt God, and againſt the Word of God, he * charges me with ſaying, *That God the Father, Son and Holy Ghoſt, ſhall be damned and ſhut up in perpetual darkneſs, for the Lake and Pit.*

* *Here Smiths murtherous intent is ſeen, who would charge the innocent with blaſphemy.*

22. And with aſſerting, *That the new Teſtament is no better then an old Almanack*;

23. Which are horrid lyes and ſlanders, and never affirmed by me: For the things I aſſerted concerning the Godhead, and the Word, are laid down in our Books, entituled, *Truth defending the Quakers*, in my anſwer to his firſt queſtion, which *Smith* hath abuſed, as he hath done many other ſober Truths ſpoken by me; Who

24. When he could not get any juſt occaſion againſt our Books, he makes a deal of queſtioning about them, whoſe queſtions are not worth the mentioning: But this I ſay to them, That we are not aſhamed of our principles that we hold, nor of many Books he queſtions, but are willing to lay down our lives for the Truths therein; but we will not own the lying impudent ſpirit that is in *T. Smith*, to be the Interpreter of our words or writings; For I find that he is given over to lying, when he hath perverted and belyed ſo many palpable apparent Truths as he hath done. More of his Lyes are theſe.

1. *That*

1. *That the* Quakers *do not hold it unlawful to take a solemn Oath to clear themselves.*

2. *That they deterre the common People from reading the Scripture.*

3. *That I said in the Mayors House, That I knew all the Fathers of the first three hundred years were Papists:*

4. *That I refused to tell the People at our Meeting-House in the Pallace-yard, whether I were a Romanist or not, (when urged thereto.)*

5. *That my Companion thereupon winking at me, caused me to be silent.*

6. *That I am an Emissary of Fa.* Whitebread, *and he hath also wickedly accused me with joyning my self to such as have Licences from the Pope to seduce men:*

7. *And with placing much of my holiness in beggarly Apparel, in going openly with Sack-cloath, and barefoot,* (when I never wore sack-cloath in all my life:)

8. *That we omit singing Psalms when we are merry, and Prayers when afflicted.*

9. *That three hundred* Quakers *did (August* 1659.) *at* Sabridgeworth, *strike some of the Watchmen down, so that one spit blood.*

10. *And thrust* Tho. Hewits *Ladyes Coatchman into the Body in three places.*

11. *And that they set a Pistol to her Breast.*

12. *And that they set upon* Tho. Hewit, *and committed diversinsolencies upon his Lady.*

Which are all abominable lyes and slanders, as many thousands may witness against thee *Tho. Smith*, for them; For thousands do know the *Quakers* to be of another disposition and nature, than in the least to countenance such abominable practices, which the Priests and their Hearers are guilty of themselves, aud not the *quakers*, as our sad sufferings in this Nation (by the Priests and their Company) doth stand a Witness against them.

And whereas thou hast often accused us with *C. Atkins*, (and such as have turned from the truth, and from us who are in it) and callest him *Bosome Companion*, and *fellow-preaching-quaker*: In this thou hast shewn thy Wickedness and Falshood;

For he is none of my *Companion*, nor a *Preaching-quaker*, for he and his iniquity was denyed long since, and we clear from having fellowship with him in that state, as many can witness.

And many other lyes hast thou cast upon us, which thou hast gathered up both out of the Priests books, and elsewhere, and hast invented many thy self, and instances the five *Priests* of *Newcastle*, whom the Truth hath long since discovered, and confuted their dirty stuff against us. So I see thou art but come up with much of their dirt, and hast raked in their dunghil, who have come before thee against us: And so hast but shewed thy self a silly Schollar of them whom the Truth hath overthrown, onely more gross and shameless than many of thy brethren, as any (that see thy *Pamphlet*, and thy foolish questions) who are moderate, will soon judge, and see thy unsavoury vain spirit, whose drift is to stir up wickedness and murther in the hearts of the wicked against us, which the Lord will judge thee for: And wouldst thou think it well if I should query thee about all the irregular, licentious, and abominable practices, which thousands know many of the *Priests* have been guilty of, as Whoredoms, Drunkenness, Tyranny, Murthers, Theft; and some have been hanged for their evil doing, as might be instanced in several places? So that if we would go about to gather up the *Priests* crimes, we needed not query thee about them to know the truth of them, as thou hast done us touching many aspersions thou wouldst cast upon us, when thou canst not justly accuse us with them.

Again, when in thy wickedness and falshood thou hast accused *quaker-handmaids with subscribing a Petition against Tythes, Clergy, and Learning, and for selling Colledge-Lands, pulling down Steeplehouses, Bells, and Free-Schools*: (all which is not true.) *Thou sayest, Is not Christ as capable of receiving Lands, Communion Plate, or other Utensils, as of Meat, Drink, and Cloathes? Will he take Victuals, and refuse Revenues? Be fed to day, and starved to morrow?* As if the Lands and Estates the *Priests* have, with the *Popes Alms*, and furniture of their Mass-Houses, were all given to Christ and his use, or else he might be starved if the priests had it not;

not; When as with that which they have for their preaching, they ſerve not the Lord, but their own bellyes, and preach for their bellyes, which is their God, they minding earthly things; And yet herein like the *Papiſts*, do pretend that which they have given them, as their Tythes & great ſums of money, to be given to God, when it is but for their God, which is their belly.

And then this *T. Smith* calls the Steeple-houſes, *Chriſt's Houſes, and Church, Kirk, and Lords Houſe.* As if Chriſt muſt be beholden to their *Popiſh Maſs-Houſes* to dwell in, which are none of the Lords Houſes; for the Houſe of God is the Pillar and Ground of Truth, and they in whom he dwells, are his Houſe.

Thomas Smith, I find thee a man that art brutiſh in thy knowledge, and ignorant of the very Letter of the Scriptures; a vain, ſuperſtitious, *Popiſh*, and *Epiſcopal Prieſt*, & none that have any feeling of Truth in them, will regard thee, or own thee; for thy prophaneneſs is gone abroad, and thy Name ſhall rot, for thou art exceedingly hardened in thy wickedneſs and folly, the Lord will rebuke thee, and breake thy Horn, alſo he will ſhorten thy dayes if thou repenteſt not; For I never met with a man more impudent than thou art, that ever I had occaſion to deal with ſo publikely; who after I have again anſwered thy other queries, thou haſt here asked many of them over again; and the moſt of theſe thy queries which are of any concernment, are already anſwered in our books, and the reſt are not worth further looking into, they are ſo fooliſh and frothy, tending more to accuſations and ſlanders, then any edification in the way of God; and the further thou proceedeſt in thy wickedneſs, the more will thy folly and madneſs be diſcovered: For the Lord is with us, and therefore ſhall our enemies fall before us, and the refuge of lyes ſhall be ſwept away.

A Postscript.

There being a Postscript annexed to the Book entituled, Truth defending the Quakers, *(which was annexed at* London *by some who received an Information against the said* Tho. Smith, *which was part of it thus: Viz. Whereas* T. Smith *denyed that he took Tythes or money for his Preaching, in this hee's a Lyar; For at this time he hath a Benefit five Miles from* Cambridge, *and there he Lets the* Tythes *and the Parsonage-House; And the Parishioners of* Caldecut *were very unwilling this Priest* Smith *should be their Minister, and it happened so, that the Priest of* Barnwel *did at a certain time preach at the said Town, and reasoned with the people why they should be so much against Mr.* Smith, *(as they called him) and told them that* Smith *did not desire to trouble them, but was intended to go to another place, and would leave them, onely desired the people to give the said* Smith *under their hands, a testimony of his good behaviour and ability. Now the poor Parishioners not considering, but being ignorant of the deceit and plot of the two Priests, did give what the Priest desired on his Brothers behalf; And then when it was done, the said Priest told them that now he should be their Minister, and have the Living; And thus the two Priests betrayed the poor flock; and now he pleads the Testimony under his parishioners hands against themselves, that he is an honest able man, and they cannot get rid of him. Now that the parishioners of* Caldecut *were very unwilling* Tho. Smith *should be their Minister, this doth* W. Bagley *(the Priest of* Barnwel*) deny; when as it appears by the said Information (which first did proceed from some of the Priests own Hearers) that this* Priest Bagley *of* Barnwel *is in a high degree guilty of* Smith's *Iniquity: So that it is no marvel that such will stand up one for another in bad matters, not onely to fulfil their intents, but to witness for one another: And this Priest of* Barnwel, *his reason to prove that them of* Caldecut *were not unwilling* Smith *should be their Minister, is, That* Smith *was inducted into* Caldecut *peaceably, in the presence of him and several of the parishioners, the Bells ringing in* October 1650. *Which is a silly plea; For so he might be inducted into the Parish at that time, and yet afterwards many of*

his

his Hearers might be a weary of him long ere this time. And then lest we should reject this Priest Bagley's Testimony, Smith bids us hear the Parishioners, who say thus, viz. We Parishioners of Caldecut do testifie, That we do believe that Mr. Bagley, and Mr. Smith our Minister, are very honest men; and we were never against Mr. Smith his being our Minister: And to this here's but four Witnessnesses, viz. John Atkin, VVil. Lilly, Tho. Curvey, Jo. Day. To which I say, It's but a small thing for any Scottish priest to get four of his Hearers to witness for him, and say they believe he is an honest man, & that they are not against his being with them, (though he be a drunkard;) when as there may be many others against him; For four men are not all in a parish: And they may here be ashamed to say that Smith is an honest man, when he is proved an impudent common lyar, and wronger of the innocent: And note, that these four Witnesses for Smith, do acknowledge that one parishioner is against Smith, & speaks against Smith, because they say Smith will not let him keep the poore mans Rent from them, and they acknowledge that this Smith dieted with that P. who now speaks against him; So that this gives the more occasion to people to suspect this priest Smith for dishonesty, seeing one with whom he dieted is thus accused, and now speaks against him thus; The wicked betray one another: And now we see no cause to distrust the aforesaid Information against the two said priests, though it was neither G. VV. nor G. F. that did annex it to the Booke against Smith, as he and the other priest do seem falsly to accuse G. W. and G. F. with it; But these things cannot clear these said priests from their guilt and deceits. And as for the rest of this Smith's stuff which he hath (in the former part of his Book) written against Hen. Denn, because Hen. Denn (seeing his foolish Arguments to prove G. W. a Papist) wrote a Book, called, The quaker no Papist; Any that are sober and reasonable may soon see (if they read Smiths stuff) how vain, frothy, and scornful it is, and how he hath scoft at, and derided Hen. Denn, counting him a Papist; When he himselfe is found so much guilty of Popery, as is easie to see.

And whereas thou relates a story concerning divers Witches in, and near the Town of Shearburn in Dorsetshire, which (saith thou) were formerly Quakers; Three men, and two women, which were committed to Dorchester Goal: And further thou sayest, as if they had confessed the same upon their Examination. Now

Now as concerning this matter which thou ſlanderouſly would caſt upon the quakers *(whom thou ſcornfully ſo calls)*, *this is the very truth of the matter. We made diligent ſearch and enquiry about this buſineſs, and do find that there were certain perſons committed to* Dorcheſter Goal, *upon that account of being Witches. And ſo it was, that diverſe inhabitants of and near the Town, which were not* Quakers, *to the number of about twenty men of good repute in that Town, did certifie under their hands up to the Rulers here at* London, *that the perſons committed were never any of them accounted or reputed* quakers, *nor ever were at their meetings (except it were to ſcoff and ſcorn at them) to the beſt of their knowledge, which Certificate was a full ſatisfaction to all that did ſee it: That the perſons above-mentioned were no* quakers: *And this Certificate I ſaw and read over, and am a witneſs that this was the ſubſtance of that Certificate ſent from* Dorcheſter *to* London: *Witneſs* Ellis Hooks.

So that this prieſt Smith *hath made uſe of this as a foul ungodly ſlander, to render an innocent people as odious as he can; and hath hatched up miſchief in his mind, and caſt it into the world; And all upright people ſees his folly and madneſs, in that he hath accuſed others onely by report and hear-ſay, at a great diſtance: But what do we regard thy revilings and ſlanders, Oh thou ſlanderous Tongue! who art given up to believe lyes, and to tell them with impudency: And thou art come in the rear of* Gogs *Army, with thy quiver full of lyes, reproaches, back-bitings, even full of a venemous ſpirit: What, have ye no better work at* Cambridge, *than to ſtudy lyes and ſlanders, and how to reproach the Innocent? Is this your Divinity, and your Nurſery of piety and good learning? It's become like a ſtinking Channel, that ſends forth an ill ſavour through the Nation. Are you the Divines fit to inſtruct people, that are ſo manifeſtly guilty of lyes and ſlanders? And ye are a Fountain of Uncleanneſs; And the plagues of God, and the Vials of his wrath, will be poured upon you, and upon the Seat of the Dragon.*

The End.

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